a-lertness, memory, determination,
resolution, vitality, desire^
will—all these are names of reason.

tt 3. This Brahma, this Indra, this Prajapati, all these
gods, these five elements, the earth, air, the sky, water^
light, these and these small animals like mixed ones and
various kinds of seed and animals born from eggs, from the
uterus and from dirt, and various kinds of plants, and horses,.
cows, men, elephants and all living things, moving, flying or
immovable, all these are led by Reason and rest in Reason.

The world is led by Reason and Reason is its support. Reason
is Brahman."

The definition of the self given by the Rishi is a very
comprehensive one. All that fall under knowing, feeling and
willing in modern language are here said to be attributes of
the self. All the activities of the self are dependent on know-
ledge—feeling and willing being impossible without it. The
Rishi, therefore, declares that Reason itself is the Absolute
and all things in the world rest in Reason.

The first part of the definition of Self given in the first
verse speaks of the self as,—not the instrument of knowing
as the word *by* may lead us to suppose,—but as that, of which
the existence in us makes us knowing beings. The second

-part of the definition given in the second verse enumerates a few internal manifestations of the self.

CHAPTER IV. THE ISOPANISHAD.

This Upanishad is so called from its first word *Isa* in the first verse. It is also called *Vajasaneya sanJzitopanishad* as it forms part of a *Yajurveda sanhita* of that name. *Isa,* the Lord, is a far more personal and endearing name for the Highest Being, the object of the profoundest knowledge, than the ordinary Upanishadic names of Brahman, Atman Self. The doctrine that the moment a man is enlightened he becomes free, as taught in other Upanishads, led to a rejection of all discipline and a condemnation of all sacrifices.